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RECENT THEOLOGICAL LITERATURE

THE WELLHAUSEN VOLUME¹

The seventieth birthday of Julius Wellhausen was marked by the presentation of this volume of essays by his friends and pupils. The contributors are twenty-two in number, representing Germany, England (both Oxford and Cambridge), Denmark, Holland, Switzerland, France, and our own country. Smend and Driver, who had promised to take part, were called out of this life before they had completed their essays. The names of the contributors are all well known to biblical scholars and the volume is striking evidence of the predominance of the Wellhausen point of view in the Old Testament science of today.

The variety of subjects in a volume of this kind makes it difficult to give an adequate idea of its contents within small compass. The matters treated are mostly within the Old Testament department. But Albrecht edits a mediaeval Jewish poem; Bevan discusses the tradition of Mohammed's night ride to heaven; Frankenberg treats of a topic in comparative grammar, and Gray investigates the proper names in the Aramaic papyri from Elephantine. The conclusion of the book is made by a list of Wellhausen's publications. Including book notices these are 235 in number, and a glance at the list shows how influential many of them have been and still are.

Two of the articles deal with lexicography, one by Buhl on the stem לִיץ or לִיץ, the other by Ludwig Köhler on the defects of the Hebrew lexicons. The latter gives a specimen of what a lexicon article ought to be and will command general approval, though the lexicon-makers may think the ideal beyond their reach. In text criticism we have Bertholet's notes on Deutero-Isaiah, and the elaborate reconstruction of the Song of Deborah by Haupt. This author thinks that Deborah was the name of a town rather than of a woman. His notes on the poem display the wealth of learning to which we are accustomed in works from him.

¹ *Studien zur semitischen Philologie und Religionsgeschichte Julius Wellhausen zum siebenzigsten Geburtstag am 17. Mai 1914 gewidmet von Freunden und Schülern, und in ihrem Auftrag herausgegeben von Karl Marti.* Mit dem Bildnis von J. Wellhausen. Giessen: Töpelmann, 1914. Pp. xii+388. Large octavo. The book forms Beiheft 27 of the *Zeitschrift für die alttestamentliche Wissenschaft*. Unbound. M. 18.

Literary criticism is represented by Budde's article on the Book of Amos. He argues acutely that Amos 7:10-17 is only a fragment from a more extended history of Amos' career. Its original once stood at the opening of the book. Excised when the book was incorporated with the rest of the Twelve, a part of it was rescued by an editor and inserted where we now find it. Cornill resumes his discussion with Sellin at two points. One is Gen. 49:10 f., and maintains his ground against the assertion that vs. 11 refers to the Messiah. The other is the Yahwistic Decalogue (Exod., chap. 34) which he thinks easily arranges itself in five pairs of commands. Guthe's contribution on "Sign and Prediction in Isa. 7:14-17" stands on the border-line between literary criticism and Old Testament theology. Contrary to exegetical tradition, he holds that Immanuel was not intended to encourage the people, but rather the reverse: "Though the young woman who bears a son [in the near future] may call his name Immanuel, yet the boy must eat milk and honey [the product of a land given over to pasture] until he becomes able to refuse the evil and choose the good."

Elhorst examines afresh the Israelite mourning customs and is not satisfied that they can be wholly derived from worship of the *manes* or dread of the ghosts. He thinks that gods of the underworld (who are in fact demons of death) were in popular belief associated with the spirits of the dead. For this he is able to cite abundant parallels in other religions. Von Gall traces the title of "King" as applied to Yahweh and finds it to be Canaanite in origin. The Canaanite cities had kings, as we know, long before Israel adopted the monarchy. To them it was natural to designate the tutelary deity as king—Melkarth of Tyre is the familiar example. It is not improbable, therefore, that the Jebusite divinity who was displaced by Yahweh (Zedek may have been his proper name) was called King of Jerusalem and that his title passed to his successor. Lods presents us with an ingenious theory concerning the Angel of Yahweh who appears in some of the early narratives as the mysterious double of Yahweh himself. He finds the explanation of the puzzling phenomenon in the well-known belief in the external soul. The demonstration is not quite convincing, but the article is extremely suggestive. Marti, besides editing the volume and compiling the index, presents us with an article on some passages in Zechariah. Steuernagel discusses the divine name "Yahweh God of Israel," of which he finds traces in early documents. Rahlfs contributes the bibliography of Wellhausen's works.

This notice gives a very imperfect idea of the richness of the volume. No Old Testament scholar can safely neglect it.

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A COMMENTARY ON THE PSALMS

Those of us whose "helps" for the study of the Psalms included only Perowne, Franz Delitzsch, and Hupfeld congratulate younger scholars on the literature at their command. Within the last fifteen years we have received the commentaries of Baethgen, Duhm, and Briggs, the translations of Gunkel, Kautzsch, and Staerk, and a number of monographs on special topics. Now comes Professor Kittel with an extended commentary, including a new translation.¹ The series of which it is a part is apparently intended to present a somewhat conservative view of the Old Testament and to form a counterpart to Zahn's *Commentary on the New Testament*.

Professor Kittel is well known to biblical scholars in this country, and it will sufficiently characterize the present work to say that it displays the author's usual careful scholarship and cautious judgment. His plan is, after an introduction treating of the composition of the Psalter, to give a translation of each psalm with brief critical notes and to follow it with a somewhat extended exposition of the thought of the writer. The only question which the reviewer is inclined to raise is whether there is not too much matter. A good deal of what is here said ought to be obvious to the student; homiletical material has no place in a commentary; in a book of devotion there is no need of the critical remarks. However, the publisher probably knows his constituency, and it may be a little ungracious to complain that we have too much of a good thing.

The mediating position of the author is indicated in the preface, where he says that neither the late date assigned the Psalter by one scholar (evidently Duhm) nor the resolution of the pious emotions of the Psalmists into feelings of the community which characterizes another

¹ *Die Psalmen übersetzt und erklärt*. Von D. Rudolf Kittel, Professor der Theologie in Leipzig. Erste und zweite Auflage. Leipzig: A. Deichertsche Verlagsbuchhandlung, 1914. The book forms Band XIII of the *Kommentar zum Alten Testament*, herausgegeben von Professor D. Ernst Sellin. Pp. lx+522, royal 8vo. Unbound, M. 12; bound, M. 14.